1: Hocart Y-5 (ca. 1920) 1929 OQ6 Lau OQ6
Lakemba

dormitories (*mbure*) and take no notice of their parent's admonitions; they go as they like. On the other hand, it was formerly considered a good thing to have bastards; if the father were a noble, so were his children.

Bastards are called "children of the path" (*luve ni vakolo*); they are looked down upon, whereas children of the house are respected. A Levuka man holds that bastards are bad characters; they don't obey; they are a bad breed (*kaiva*).

An unmarried man is called *thauravou*, youth; a married man is described as *matua*, or old man. An unmarried girl is a "young woman" (*ngone aleva*). Maidens often wear tresses on one side of the head: the hair behind the ear is allowed to grow and is plaited into small cords. It is forbidden to cut off a maiden's tresses unless she appears pregnant. No one formerly would do so unless he knew something against her; now they do so in play. About twenty years ago every girl had tresses; if she had none she was not a virgin; now many are without it; tresses now appear unsighty. They used to be considered an ornament.

MARRIAGE

Cross-cousin marriage brings clans into the relation of cross cousins. Thus there is much intermarriage between Naivi and Vatuwangga. A man of Vatuwangga will be told, "Your sisters are in Vatuwangga, your wives in Naivi." Sometimes of old a man would take over some of his deceased father's wives. Thus Vuetasau took over one of Malani's wives.

Marriages are arranged by the family "turning the points (or bows) towards one another (*vakanamuani*)." Love matches and runaway matches, however, occur. Formerly women were precious, and marriages had to be discussed and arranged.

A marriage ceremony (*vakawati*) is now frequently described as *vakamau*, from the Tongan *fakamau*, to judge, inquire, on account of the questions put at the marriage ceremony according to European custom. I have not attended a wedding, so I must describe it from hearsay:

If a man and a woman like each other the man tells his clan and family (*yavusa*). It is their part "to go to fetch her," as the expression is, *lakovakina* [if *lakovaki* is used it is plain it concerns marriage]. They go to the woman; the man's father bears kava which is called "the thing to fetch her with" (*a ona i lakovi*). The woman comes out or stops inside and they inquire her mind. If she is willing they go away. Sometimes they appoint the date of the wedding if the other side also desires the match; otherwise her relatives do not assent; nothing is decided; the visitors go home, and the woman's people discuss whether or not the marriage will take place. If all agree to the marriage, the date is fixed. The man's people prepare a feast with intensity (*vakambimbi*); if the woman's side should be more energetic than the man's it looks bad. On the wedding day the woman's people make a feast on either a big or a small scale. While the feast is being prepared the couple dress (*teuteu*). A Lauan wedding is a cause of bashfulness because a man is so wrapped in clothes he cannot be seen. The women also put on plenty of painted bark cloth. The man goes to take off his clothes (*ululu*) at the woman's house; the woman goes to take hers off at the man's house. Then they go to church. After that they again dress. A painted bark cloth (*ngatu*) is spread from the woman's house to the man's to be their path. They go backwards and forwards two or three times, taking off their clothes each time and bearing painted bark cloth and whale's teeth; they take off their clothes five or six times. Then the man and the woman each retires to his house to wait for the evening

3: Thompson E-5 (1933-1934) 1940 OQ6 Lau OQ6
Kambara

585 feast which is provided and prepared by the groom's clan on the same day and is eaten by the whole village. This ends the [885] wedding rites. They mark the acceptance of both the young man and the young woman as full adult members of the community.